The Missionary Herald

NEWSLETTER

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Overseas Personnel Conference Over forty United Church Board for World Ministries' overseas personnel on furlough in this country were joined by home base personnel at the Overseas Personnel Conference held on the campus of Ursinus College, Collegeville, Pa., August 29th to September 2nd, 1965. Two popular features on the program were the American Scene and Biblical Bases led respectively by Dr. Everett Parker of the Office of Communication and by Ted Braun who recently joined the UCBWM official family.

The Overseas Personnel Conference is sponsored each year by the United Church Board for World Ministries. It gives the persons on furlough an opportunity to understand developments that have taken place in the American and ecumenical scene and to talk with members of the New York staff about some of the concerns that face the world mission of the Church.

Dr. Ben Herbster, president of the United Church of Christ, spoke on "The State of the Church." Miss Helen Huntington Smith, executive secretary for the Council for Lay Life and Work, led a Stewardship Council Hour on "Getting Through Barriers." Other matters covered were personnel, finances, regional presentations, vocational groups, and a series of very helpful sessions under the leadership of Dr. Alford Carleton. The Word of God was enacted at a closing communion service when the Word was proclaimed by the Rev. Raymond L. Whitehead of Hong Kong.

The "hidden agenda" of fellowship during table talk, the burning of midnight oil, and other formal and informal opportunities for conversation and discussion were so enjoyed and appreciated, that almost everyone who attended the conference felt there "just wasn't enough time."

Plans have been made for the 1966 conference. It will be held again at Ursinus College, where the hospitality and the facilities for caring for this conference are exceptional, from Friday evening, August 26th, through Wednesday noon, August 31st. This provides one additional day. Some of the participants of next year's meeting will also be attending an interdenominational conference sponsored by the Division of Overseas Ministries of the National Council of Churches, at Lake Geneva, Wisconsin, August 11th through August 18th. Those overseas personnel and staff who will be "home" on these dates can begin to make plans. Additional information regarding the content of these conferences will be shared as soon as it is available.

UCBWM Annual Meeting This year the UCBWM is holding its 156th Annual Meeting in Canton, Ohio, Monday, November 15th through Thursday, November 17th. The necessary business will be conducted by the 225 corporate members elected by the General Synod and also a large number of associate delegates from nearby churches.

First Assembly of the Division of Overseas Ministries The new shape of a "streamlined" National Council of Churches became discernible in Nashville, Tenn. in early October, as its newly formed Division of Overseas Ministries (DOM) -- a merger of the Council's foreign missions and overseas relief programs - held its first assembly. There for the first time, the representatives of America's Protestant and Orthodox churches responsible for these cooperative programs gathered in one place to consider their total impact on a crisis-torn globe.

Geared to the rapidly shifting needs of a world in turmoil, the pattern emerged as one of service to humanity -- motivated by the inescapable example of Jesus, who stood as a "suffering servant" with the oppressed, the hungry, the spiritually lost, the sick and the homeless.

Thus Church World Service, DOM's relief arm, is moving quietly without fanfare into South Vietnam, working to strengthen and expand already existing programs of relief to the mounting toll of 600,000 Vietnamese refugees.

Thus, CWS stands ready to resettle Cubans fleeing to the United States as soon as they are permitted to land. And behind CWS with its emergency offices in Miami stand the churches -- throughout the length and breadth of the land -- with houses, jobs, welcome, and friendship.

Mass communication, birth control, nation-building in Africa and growing Protestant-Roman Catholic cooperation were cited by DOM's executive head, the Rev. Dr. David M. Stowe, as some of the areas with top priority in the new division's program.

Speaking at the assembly's opening session Dr. Stowe said the missionary programs of America's churches must assume leadership in the "growing movement toward a genuinely secular Christian faith."

He pointed out that modern man now has the potential ability to control his environment forcing it to serve human aims and supply all of man's physical needs. "Esoteric, hidden, spiritual forces" behind the universe seem to many people insignificant, unbelievable, and unnecessary ideas. The new "secular" faith should be expressed in terms that "are relevant in the scientific age," he declared.

Dr. Stowe called on Christian ministries overseas to do a "professional job among professionals serving human needs." Missions personnel at home and abroad must have "technical competence... intellectual curiosity, and courage, the ability to use research" and "broad familiarity with the major developmental mechanisms and dynamics of contemporary society."

All speakers at the three-day meeting agreed on the churches' duty to work alongside technology, helping to narrow the economic gap between the "haves and have-nots" among the world's nations.

International Seminars Four seminars were held during 1965 - one in Michigan, one in New York, and two in Texas. For three days, lay members, clergy, nationals from other countries, missionaries on furlough, and UCBWM staff members met together on the theme "The Christian Mission in an Emerging World Culture," and testified to both a deepening and a broadening experience. High points of each meeting were the "Pilgrim's Progress" reports by the nationals, presentations by the missionaries, and small group discussion and conversation as participants struggled with the needs and form of mission today. Out of each seminar came a new understanding of the church's mission and its overseas thrust - and a new sense of commitment and involvement on the part of each person present. Especially valuable was the chance for local church members and UCBWM staff members to listen to each other in person.

New Position for David Rubenstein Mr. David H. Rubenstein UCBWM missionary, has been named Associate Regional Secretary for Africa. He will be based in New York City beginning December 15. He formerly was manager of the Wilgespruit Fellowship Center, an interdenominational retreat house near Johannesburg, South Africa.

16th Annual Meeting of the Mission-Sending Societies Some twenty Protestants were invited as visitors to the 16th Annual Meeting of the Mission Sending Societies (of the Roman Catholic Churches in the U.S.). Over five hundred priests, brothers, and nuns were present representing their various societies and religious orders. The sessions were marked by a strange combination of a rollicking good time and punctilious formality with the Protestant visitors very much accepted into the family. At least 50% of the program could have been a program of the Division of Overseas Ministries of the National Council of Churches, except that there was a variation in vocabulary from time to time. A number of Catholic

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The following is a condensation of the three presentations Theodore A. Braun, Secretary for Program Development, gave at the Overseas Personnel Conference at Ursinus College last August.

The Servant Church

There is a deep stirring within the church today which has been characterized by some as a pre-Reformation spirit and by others as a new Reformation. One sees it in the growing rapproachement between Protestant and Roman Catholic separated brethren and between white and Negro separated brethren, in the questioning of old structures and burgeoning of experimental ministries, in the growing appreciation of the urban milieu and benefits of secularization, and in the current theological debate.

There is a growing number of prophets in this new Reformation whose books speak an important word concerning the church and its mission (and which ought to be in the library of every missionary). John Robinson (Honest To God, The New Reformation?), Colin Williams (Where In The World, What In The World), Harvey Cox (The Secular City), J. C. Hoekendijk (The Church Inside Out), Pierre Berton (The Comfortable Pew), John Taylor (The Primal Vision), and Max Warren (Perspective in Mission).

But perhaps the first of the prophets is Dietrich Bonhoeffer (Letters and Papers from Prison and others). He once said that there are two key questions facing the church today. "What is the meaning of Christ for today?" and "How is the church to preach Him to the world?" In answer he stated that the Christ that must be preached to this century is "the Man for others"-- and that this life for others must also characterize the life of the church. "The Church is her true self only when she exists for humanity. She must take her part in the social life of the world, not lording it over men, but helping and serving them. She must tell men, whatever their calling, what it means to live in Christ, to exist for others." A word that is being used increasingly today to describe this "life for others" which is at the heart of the Christology and ecclesiology of the new Reformation is "pro-existence."

This time of church renewal and reformation has brought a new awareness of the dimensions and perspective of Jesus' servant ministry revealed in the Gospels: Luke 4:18-19, Luke 10:30-37, Matt. 25:31-46, Matt. 20:28, Mark 10:45, and Phil. 2:5-11. It has also brought a new understanding of the nature of the church -- not as the repository of the saved or the organized center into which all men are to be drawn out of their former environment, but as a community of people engaged in messianic ministry, scattered as seeds of light, participating in the suffering of God in the life of the world, letting the world "write the agenda," and aiming first of all not to make more Christians but to love and serve men. With this understanding has also come an awareness that in a secular society the church is far from being the only instrument of divine action, and that we need to seek to identify the secular currents of divine action and join them.

The thesis of the new Reformation that our aim is to make it possible for men and women to meet Christ where they are in their own environment has special meaning for us as missionaries, for too often we have brought Christ with us rather than testifying to His presence there already. As Taylor has pointed out in The Primal Vision, in Africa we brought a God-out-There instead of testifying to the immanent God already known by the Africans. Rather, as Warren reminds us in the preface to that book, "our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy." God was here before our arrival! We need to listen, to enter into the experiences of these new friends, and be present with them.

As this new Reformation progresses, it will be interesting to see how it affects the structure of the church in the United States. Robinson in The New Reformation? argues for a church which meets in small groups in homes for Bible study, worship, and mission, and which rents a school auditorium for the great festivals. Money which formerly went into the maintenance of a plant is thus released for mission. This has all kinds of exciting possibilities, especially for mission boards strapped for funds, but how to get to such a point is a real question.

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A more complete digest of Mr. Braun's presentations can be found in the October issue of Social Action (Council for Christian Social Action, 289 Park Ave. South, New York, N.Y. 10010; 35¢ per copy).

Following is further information on the paperbacks mentioned above:

John Robinson, Honest To God, Westminster Press, 1963. $1.65.
The New Reformation?, Westminster Press, 1965. $1.45.
Colin Williams, Where In The World, NCC Office of Publication and Distribution, 1963. 75¢.
What In The World, NCC Office of Publication and Distribution, 1964. 75¢.
Harvey Cox, The Secular City, Macmillan, 1965. $1.45.
J. C. Hoekendijk, The Church Inside Out, Westminster Press, 1966. $1.95.
Pierre Berton, The Comfortable Pew, Lippincott, 1965. $1.95.
John Taylor, The Primal Vision, Fortress Press, 1963. $3.25.
Max Warren, Perspective in Mission, Seabury Press, 1964. $1.65.

Missionaries desiring copies of any of the above may send their order and remittance to Mr. Braun.

TWO PERTINENT CHANGES IN THE SOCIAL SECURITY LAWS

The 1965 Social Security Amendments provide that a clergyman, who has never elected Social Security coverage as a self-employed person, is to be eligible again to make that election of coverage before April 15, 1966. If you desire to enroll in Social Security, please request the Treasury Division of the Board to send you form No. 2031 for this purpose. This action will be mutually beneficial to you and to the Board. Do not delay.

A full-time unmarried student under 22 years of age and having one parent who is receiving old-age or disability insurance benefits or who has died may receive Social Security benefits. The limit on this provision was formerly 18 years of age. A student who is receiving this type of benefits, but is approaching 18 years of age, should get in touch with the Social Security district office to have the benefits continued.

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representatives gave up the privilege of seeing the Pope when he was in New York four weeks later in order to return the visit and be present at the meeting of the Division of Overseas Ministries Assembly in Nashville, Tenn. So closer understanding, and a good number of personal friendships are being established looking toward the time of closer collaboration in actual mission. Dr. Alford Carleton represented the UCBWM at this meeting.

Heifer Project Celebrated 20th Birthday — Heifer Project Inc. celebrated its twentieth birthday in 1964 by making 157 shipments of cattle, goats, sheep, pigs, bees, chicks, and other livestock and farming equipment to 31 countries in Latin America, Asia, Africa, the Philippines, the Pacific, Europe and the Near East.

Bible Now Accessible to 90% of the World — The United Bible Societies report that the entire Bible now exists in 236 languages, and is thus directly accessible to over 90% of the world's population. In addition the New Testament alone has been translated into another 289 languages, sometimes accompanied by a translation of the Psalms or other books of the Old Testament. These languages cover about 5% of the population of the world.

Uncovered are still about 3% of the world's population belonging to small tribes and linguistic groups, but speaking over 700 languages and dialects which are unintelligible to any other group. These people can still only obtain isolated books of the Bible in their own language.

The remainder of the world (about 2%) consists of restricted groups (in New Guinea, Amazonia, the Indians of Latin America, and Equatorial Africa) whose language has not yet been expressed in writing and who are completely illiterate.

Theological Education Fund Meeting — In August Dr. Alford Carleton attended the meeting of the Committee of the Theological Education Fund held in London, England. This was the first meeting fully under the "new mandate" in which major grants are no longer on the agenda, but a broad and imaginative program of recruitment, of up-rating of faculties, of in-service training for ministers, of improving the tools for theological education all moved into a new level of activity. It is notable that the Theological Education Fund which started off under the stigma of being "an all-American operation" now has the hearty support of some ninety agencies in a dozen other countries around the world.

World Confessional Bodies Hold Third Consultation — The regular meeting of the secretaries of the world confessional bodies (Lutheran World Federation, Anglican Congress, Methodist World Movement, International Congregational Council and the like) enlarged by the invitation of a number of mission executives, of whom Dr. Alford Carleton was one, was held in Geneva October 12th-13th, to discuss particularly the role of the world confessional bodies in the denominational rivalry which is so unfortunate an aspect of the world mission of the Church since the days of increased communication and travel, and the consequent breakdown of the comity system. It is clear that we have passed the time when the confessional bodies, in whatever combination, are adequate to the Mission of the Church. We have not yet arrived at the time of genuinely ecumenical planning and operation. We are thus in a difficult time of transition. Such meetings as that in Geneva will help us to get across it.

E U R O P E

Report on Work in Greece and Casa Mia — At the Board of Directors' meeting held in New York in September, the Rev. B. Kenneth Anthony reported on his field trip in June of the United Church Board for World Ministries' service projects in Greece and Italy.

The tripartite service program in Greece under Newell Steward's direction he found to be in good condition, with plans well advanced for the establishment of a "foundation" based in Athens, upon whom responsibility for the work could be devolved. Mr. Steward is in

good health and very much in possession of the same unique genius for inspiring creative service among his Greek colleagues as has marked his ministry in Greece since 1955. A demonstration in Athens of competent social work, both professional and Christian, has been a notable contribution of the Board. Between forty and seventy villages in the central mountains have been assisted to varying degrees in community development. Mr. Steward has also been significantly related to Church World Service and the World Council of Churches' programs in Greece, and still holds major responsibility for the WCC "teams project" at Ioannina in the northwest.

The Casa Mia program in the portside slums of Naples, which grew out of a postwar ministry in the caves, is near the moment of decision. An ecumenical committee, comprised of pastors and lay representatives of every Protestant group in the metropolitan area, which has built an Evangelical Hospital in the Ponticelli district east of the area of heavy industries, now proposes to erect on the same small campus a neighborhood house which will serve the children of the adjacent depressed low-income community of 90,000 people. Dr. Teofilo Santi, whose dream this has all been, is eager when urban rehabilitation closes the original Casa Mia, that there should be a new Casa Mia to fill the need on the Ponticelli campus, that it will be the social presence there of all of the Neapolitan churches, and will preserve for church life in Italy as a whole the momentum given to a unique undertaking supported by the Congregational Christian Service Committee and then the United Church of Christ.

The Casa Mia program has already been a striking catalyst for united work and a new social consciousness in Italian Protestant life. Service Division staff are recommending that, in order to capitalize fully on what the Board has contributed to Italy since the war, the ecumenical committee in Naples be encouraged in their plans for a new Casa Mia; and that the project be supported by grants over a 3-year period toward a building fund that would approximate $50,000 (with the expectation that other churches in Italy, Europe, and the U.S. will share this cost with the UCBWM), and by modest and temporary augmented assistance to the program entailed, with responsibility for the program to be picked up in a specified time by the Italian churches. As a kind of "show piece" of mission and service endeavor easily available to UCC travelers, this project should be the greatest interest to our constituency.

A F R I C A

Medical Work and Evangelism

The following is part of a recent letter from the Kirk Stetsons, medical missionaries at Mt. Silinda Hospital, Rhodesia.

Every now and then we have inquiries from church people in America which go something like this: We can understand about medical mission work in foreign countries, but the evangelism that is done in mission hospitals rather bothers us. How does it work out in practice? When I was in high school, I can remember saying to my father (who was design engineer for Eastman Kodak Company and a dedicated churchman), "Dad, is it right to preach religion to a person who is seriously ill?" His quiet and simple answer was, "Isn't it right to throw a life preserver to a drowning man?" I have thought about this a lot, if we really believe that Christianity is "good news," why should we be so hesitant to talk to others about religion, especially at the most important times in their lives? When we were on furlough, I was interested to experience how persistant and convincing Americans can be when they are trying to bring you around to their point of view on politics, sports, etc. However, when it comes to religion, this was something to be discussed only at certain times in certain places and you weren't supposed to go beyond a certain point in putting forth your views.

Here in Africa there is traditionally a much more open view toward religious discussion taking place almost anywhere at any time. Many of the patients in our hospital come from backgrounds where the nyanga (witchdoctor) plays a very important part. He is the priest of their religion, as well as the healer of their infirmities; therefore, they are not surprised that I, a doctor, am interested in their spiritual well-being, as well as healing their bodies. In our hospital we have two evangelists: Mr. John Dube, who

was trained in a local Bible School, and Mrs. Alice Katewera who is untrained and part-time. Besides personal counseling, they hold services in the wards and outdoors, and people attend these services if they so desire. We have some patients, of course, who are bedridden but their usual reaction is thankfulness rather than animosity. The great majority attend services because they want to, and our evangelists work in the spirit of helping and assisting people rather than trying to force them to accept something that they don't want.

Friends also inquire about my religious responsibilities as a medical missionary in a hospital such as ours--are there certain duties and obligations that I am required to carry out? My answer is "No, there are no special duties or obligations. In the hospital and mission my responsibilities are voluntary, the same as they are for any interested churchman in America." I am a member of the hospital evangelism committee which was organized, and is chaired by Mr. Dube. I take my turn once a week preaching in the hospital and conduct services at the Mt. Silinda Church and in outlying preaching points as I feel I can. I have been elected treasurer of the Mt. Silinda Church and do my best to attend church meetings and take part in discussions and decisions as a member of the congregation.

I am glad to say that local support for our hospitals from the patients is steadily increasing. You can probably imagine that we receive other commodities besides money in payment for our services, but I expect that you will be surprised to learn that we received a typewriter about two months ago for the treatment of a dog's paw. Herein lies the story: a typewriter repairman was here for the day and since the weather was good, he had his tables and equipment set out on the lawn next to the hospital and he was working on various items of mission equipment. At my request, he had brought along a secondhand typewriter for the hospital secretary to try out. We found that it was quite a good machine and when I asked the price, the repairman replied: "Doc, you know that dog which is limping around here with the wounded paw?" I replied that I knew about this dog which had been caught by a trap in the forest the week before, and he said: "You fix up that dog's paw and I'll give you the typewriter--I like to help out the missions!"

One of the Last Letters from the Late Dr. Schweitzer

The death of Dr. Albert Schweitzer adds to the list of missionary immortals. Africa and the world is a better place because he lived and served. The UCBWM through its service division received one of the last letters written by him. This is a translation, handwritten in French, and addressed to Mrs. Braun:

"Dear Mrs. Braun: I want to thank you with all my heart for the fine gift for my hospital. Please transmit my thanks to Dr. Helfferich and to the members of the United Church Board for World Ministries. All of your gifts touch me deeply.

"The hospital has become much greater than I had ever imagined it would be. We began with a hospital of 50 beds; now it is a hospital of 500 beds. At present we have six doctors and fifteen European nurses. Without the kindness of my friends for the hospital, we would not have had the means of keeping up this hospital which has become so great.

"My best thoughts, Your devoted Albert Schweitzer."

SOUTHEAST ASIA

First Impressions

The following is an extract from a letter from Miss Karine Schomer who just arrived in Bombay on a three year term. She will be teaching English and French at Hume High School in Bombay. She began her trip to India shortly after the outbreak of armed conflict between India and Pakistan. She was advised to wait in Japan until the outcome of the hostilities could be determined.

"I'm finally here! And I feel like sending a whole airplaneload full of thanks to all of the people who have worked to make it possible.

"We have just had a get-acquainted party for the whole faculty of Hume High School, out on the second floor verandah of this magnificent old house. One of the girls came over early to help me put on a sari... and the thing feels as natural as though I had worn it all my life. As a matter of

fact, this is pretty typical of my whole reaction to being here: it seems completely natural. The Thomases are such warm, kindly people, and Mrs. Bhagwat such a captivating personality - it has taken no time to feel right at home with them.

"As you realize, I have gotten here just in time for the Diwali vacation. But I went over to school, and after having gotten a rousing, cheer-leading type welcome from the kids and coffee in Mrs. Bhagwat's parlor, had a chance to sit in on a few of the classes, enough to see that the methods I have become acquainted with this summer, really are different even radically so.

"The gathering this evening gave me a precious taste of the kind of fellowship this faculty has. After getting names straight and having something to eat, we all sat around and sang (I hauled out my guitar) Negro spirituals, Marathi hymns, the Hume School song, and others.

"I don't know if it happens to everyone who goes out to India gradually via the Pacific, but somehow by the time I got to Bombay I had become so accustomed to non-Western cities that I wasn't particularly surprised at what I saw. Tokyo was the first real surprise... a language you can neither read nor understand and people with features so different from your own. But even so, Tokyo was quite western in its general style and economic level. Taipei was my first acquaintance with run-down buildings, dirty streets, bazaars, street-vendors, ragged clothes, and general squalid living conditions. Hong Kong familiarized me with congestion of an extreme kind and the phenomenon of the homeless, dislocated masses. So by the time I hit Bombay, I was taking all of these things for granted, so that I found myself contrasting Bombay with these other Asian cities, and not with the West. So what I've been noticing is things like the fact that people speak English, that there are many good, big roads; that there are many very well dressed people; that there are many people that look quite well-fed; that even the people in rags look up as they walk down the street; that the sidewalks, the hovels, and the pallets look relatively clean; and that the bazaars and the apartments look neat."

New Appointment for the Rev. Sydney Bunker

Dr. Sydney Bunker of Jaffna College, Vaddukoddai, Ceylon has been selected to be the secretary for the University Education Committee of the E.A.C.C. (East Asia Christian Conference). The E.A.C.C. may, perhaps not too accurately, be described as the World Council of Churches at work in Asia. Dr. D.T. Niles is the general secretary. Dr. Bunker has been released part-time by Jaffna College to give his attention to working with the Christian colleges and universities in Asia in an attempt to get them, as well as Christian teachers generally, to rethink their vocation as Christians in the burgeoning world of university education in Asia. This committee met for the first time at the EACC Assembly near Bangkok February-March, 1964. They are working jointly with the W.S.C.F. (World Student Christian Federation) in this, and the committee is a joint committee. They have appointed Kentaro Shiozuki as their secretary, and so he and Dr. Bunker will be working together. This year Mr. Shiozuki is on study leave at Chicago Theological Seminary, with the result that all that can be done at present is to think out the kind of program the committee should attempt. All this involve Dr. Bunker's attending the Tokyo Conference of the WSCF, held actually at the Japan Academy House at Oiso, in May -- a most enjoyable and intellectually exciting and challenging event.

Presidential Scholar

Carl Emery Dettman, son of Mr. and Mrs. Paul Dettman, members of the UCBWM South India staff, entered Oberlin College (Ohio) this fall as a Presidential Scholar. He is a graduate of Kodaikanal School, Madras State, India, and is one of two Presidentia Scholars chosen from American youths living abroad.

Financial Aid to Hospitals in India and Pakistan

The UCBWM contributed $10,000 to Church World Service for medical care of casualties of the India-Pakistan war over Kashmir. Half of the money will go to Ludhiana Hospital, India, the other half to United Christian Hospital, Lahore, Pakistan.

PACIFIC AREA

Joint Action Internationally

The East Asia Christian Conference, through its secretary, Alan Brash, has recently made the second withdrawal of money that has been set aside for the Missionary Support Fund. $1,000 has been made available for the remainder of 1965 and Mr. Brash has been assured that $1,000 will be available each year from 1966 to 1968 inclusive. This is in the interest of Dr. Iwamura and his family who go as missionaries from Tokyo to Nepal.

The Iwamuras have been medical missionaries in Nepal since 1961 and have been back on furlough in Japan. Some time ago a television team went from Japan to take photographs of Nepal. While there they chanced to meet Dr. Iwamura, his wife, and adopted Nepalese daughter. They focused their entire filming project on the Iwamuras and produced a brilliant piece of missionary propaganda which was released through the commercial television agencies in Japan. This created a very great stir and the Iwamuras are now returning for service in Nepal and the Japan Overseas Christian Medical Service is supporting them. This mission society is undertaking to find over 50% of their travel cost and also a substantial budget over the next term of three years. This budget includes one and a half million yen for vaccine and drugs, two million yen for an X-ray machine and generator, and of course a contribution to the United Mission to Nepal general budget.

The United Church Board for World Ministries is contributing $1,000 a year toward this East Asia Christian Conference Fund.

Christians in Parliament

Political factions in the Japanese Diet are braced for better infighting this October over the issues of Vietnam, the ratification of the Japan-South Korean Normalization Treaty, and American retention of her strategic Okinawa military base. Participating in the parliamentary struggle will be thirty Japanese Christians scattered among all major political parties.

Though Japan's 700,000 Christians comprise less than one per cent of the general population, their political leaders have captured 4% of the seats in both Houses of the Parliament. In the House of Councillors, the upper house, Christians hold 12 seats out of 250. Down in the lower house, the House of Representatives, they occupy 18 places in a total house membership of 467. Since Japan's Constitution makes no provision for fixed minority representation, these Christian members won their seats in open election.

Among the prominent Christian members of the Diet are Mr. Yuichi Kori, who is a member of the Episcopal Church and serves his nation as Minister of Postal Services, and Mr. Shutaro Matsurra, a member of Tokyo's Nihon Kirisuto Church and Minister of Transportation until last June. Mrs. Sumiko Tanaka, a Tokyo woman, won her Upper House seat last July with the fourth largest plurality in the nation.

Okinawa Christian Institute

The heart of a school is in the dedication of its faculty. Take Miss Itoko Maeda, an ordained minister, for instance. Among the schools she has attended are Aoyama Gakuin in Tokyo, Union Theological Seminary in New York, and the seminary of her Disciples denomination in Kentucky. For six years she worked with Miss Mchi Kawai, famous Japanese woman educator.

Someone suggested to her some eight or nine years ago that she start a school. She started one which was the nucleus of the first Christian Junior College in Okinawa, founded in 1957. Now she is so busy that people say she has 28 hours in her day instead of the usual 24. She teaches education, supervises group work, visits five different churches on Sundays, preaching and conducting commission services. She teaches 16 hours a week. She attends meetings and helps in the program development of women's activities.

Then take the Rev. Shigeaki Kinjo. Besides attending innumerable committee meetings, he conducts a Sunday School Teachers' Training Course. University Bible study classes take much of his time as well as systematic theology at the Junior College and the Christian Philosphy of Religions and other related courses. Next year he will be teaching Christian Ethics. He is dean of the Christian Education Department.

Then take the school itself. It is a small student body of 69 students. Because

it is small its record of students who become Christian during their two-year stay is very high - 80%. Here the personal touch is still possible; there is one teacher to every two students. A chapel service is held every day. It is not required but it is emphasized. The spiritual quality of the school is high.

The new building was finished in 1962 and students and faculty are very much at home there. There is a small library which tries hard to keep up-to-date on a small budget of $200 a year for books. The school is proud to share a hill with the University of the Ryukyus in Shuri. The UCBWM provided $10,000 toward the new building.

Reunion of Lancaster Students

Four former Lancaster Theological Seminary students met for a reunion on September 20th at Dai Ichi Hotel, Tokyo. They were greeted by Lancaster's Dr. Alfred Batholomew, passing through Tokyo on a sabbatical tour and by special guests Dr. and Mrs. William Mensendiek.

The four former Lancaster students attended the seminary at varying times between 1957 and 1961. At present, all work for the United Church of Christ in Japan (the Kyodan Churches). Kano Naito is Associate Pastor at one of the largest churches in the denomination, the 700-member Kamakura congregation. Yasuo Oikawa serves as minister to a church near Tokyo Union Seminary, and does extensive work among the students. Akiko Toriyama, a sole woman among the quartet, has begun a house-church, following a pattern of living-room church expansion common in Japan. Masahiro Tomura is an industrial evangelist, working out of central denominational headquarters in Tokyo.

Dr. and Mrs. Mensendiek are currently studying in the Tokyo School of the Japanese Language. In April they will move to the North Japan College, in Sendai, where Dr. Mensendiek will join the Department of Religion.

Weaving a New Pattern in The Nishijin

The Nishijin Labor Center, established three years ago in Kyoto, Japan, has received considerable attention as an important experiment in occupational or industrial evangelism. It has grown out of the concern of such industrial evangelism leaders as the Rev. Henry D. Jones, Dr. Masao Takenka, the Rev. Hisashi Mitsui, and of theology students for a program of industrial evangelism relevant to the life of industrial workers. Nishijin is the historic weaving area of the City of Kyoto.

There are service aspects to the program, aimed at "helping the people of the Nishijin to better their community through the experience of fellowship, learning, and growing together." But the basic purpose is "to witness to the transforming and redeeming power of Christ among the working people in the Nishijin area."

The leaders are acutely conscious that the "sophisticated characteristics" of the church have not been attractive to men and women of labor. "What we are trying to do through the Labor Center," they stress, "is to reach people the Church has failed to touch in the past."

Another important characteristic of the persons involved in the Center is their sensitivity to the evils inherent in the feudalistic practices which have persisted in the Nishijin area and which, with other factors, threaten its survival. Along with this sensitivity is the conviction that "Christ can and must transform men and women involved in the historical silk-weaving industry and of the Nishijin and thus the whole social structure and culture of the area."

Another unusual aspect has been the broad and ecumenical nature of the support it has received. Kyoto organizations taking part have included Doshisha University's sociology department and School of Theology; district committees on occupational evangelism and social action of the United Church of Christ in Japan; the YMCA and YWCA; local congregations of the Lutheran Church, Anglican Church, Church of Jesus Christ, and the United Church of Christ. Government agencies have given their assistance. From overseas, interest and support have come from churches in the United States, Switzerland, Germany, the World Council of Churches, and from East Asian Christian Conference.

Workers at the Nishijin Labor Center are involved in an important "experiment" in industrial evangelism. Thus, the task is not always easy. The path ahead is not always clearly marked. In the Nishijin, where anything new is always viewed

suspiciously, it has taken time for many of the neighbors to accept and respond to the services offered by the Labor Center. Staff members know that in order to communicate the Gospel in "terms of language understandable to the listeners," they themselves must constantly be involved in the life of the community. They are conscious of the fact that in industrial evangelism there are many things that cannot be totalled statistically, nor listed in a program schedule, nor portrayed in photographs.

NEAR EAST

Gaziantep Nurse-Aide Training — In the country where Florence Nightingale "put nursing on the map" over a hundred years ago, the profession is still very much in the pioneering stage. Good news from the Gaziantep Hospital is that there are now more applicants for the Nurse-Aide course than can be accommodated; 22 students follow a curriculum requiring slightly more than 700 hours of teaching during the two-year course. At present eight graduates of the course work full-time in the hospital, and the hospital plans to add four more to maintain a regular corps of 12 nurse-aide graduates, in addition to the quota of three graduate nurses under Board appointment to train and supervise. Reports indicate it was a happy experience to have a medical student from the University of Wisconsin on the staff for the summer months.

Turkey Schools — We have just received the figures for the 1965-66 school year for the Turkey schools. The girls' school in Izmir has 590 students enrolled, including seven from the U.S. and one German; 52 are boarding students. The American Academy for Girls in Uskudar, Istanbul, has an enrollment of 501, with three American students, and 151 boarding students. The Talas Junior High School has 163 Turkish students, all of them boarding students. Tarsus College enrolls 309 Turkish young men, one American, and one German, 201 of whom are boarding students.

New Program at Tarsus — A new project reported from Tarsus is the inauguration of a Saturday morning English-teaching program for some 200 primary school students, with the Tarsus students acting as instructors. A lot of English should be learned by teachers as well as students! Tarsus is continuing the evening courses for adults for the 11th year; about 100 adults are enrolled for English and some other subjects including typing, German, and French.

Miss Ingle's New Assignment — Miss Mary Ingle, formerly of Anatolia College, is now our second United Church Board for World Ministries' representative in the United Mission in Iraq. She reports a happy welcome and good beginning on language study in preparation for assuming the principalship of the Baghdad High School in 1966.

On September 14, 1965, the new building of the School of High Hope in Basrah was dedicated. The opening sentences of the program may well be said by our United Church Board for World Ministries' teachers around the world:

Peace be to this school,
and to all who study therein;
Peace be to those that enter,
and to those that go out therefrom;
Peace that passes understanding,
from our Lord Jesus Christ.

Aghia Paraskevi, Athens — Aghia Paraskevi should now become as familiar a place to those connected with the United Church Board for World Ministries as was the suburb of Elleniko. This hillside is the new home of Pierce College. Although the dedication of the site and new building was held a year ago, the first classes are now started on the new campus. Administrative offices will be housed in Bristol Hall; the classroom complex, in Pierce Hall; the health services in the Parmelee Health Center. The dormitory will be known as Mills-McCallum Hall, and the President's residence as the Orlinda Childs Pierce House. There are 637 students enrolled in the School Division, with 32 boarders.

The College Division remains in rented buildings downtown with 247 students registered. Last June 12 graduating seniors received the first B.A. and B.S. degrees ever given by Pierce College, and Dean Doris Havice and her staff are continuing to make this school "grow." The Language House has been started for 25 carefully selected girls who are learning English before they enter the liberal arts course and the School of Social Work.

125th Anniversary of the Dutch Chapel

Nineteen sixty-five marks the 125th year in the life of the Evangelical Union Church of Pera, Turkey, known generally as the Dutch Chapel. In 1840 a small group of English-speaking people - American missionaries and the few English residents in Pera and Galata, section of Istanbul - began meeting in homes; seventeen years later the group began using a small thick-walled building on the grounds of the Dutch legation. The basement of the building at that time was a prison. Today that basement provides pleasant, airy rooms for three Sunday church school classes, with 54 children.

In the first years the responsibility for the Sunday service rotated among the people attending (a practice not unfamiliar to many presently on the field). As the congregation grew in numbers and in interests represented, it became evident that a full-time minister was needed. In the autumn of 1863 the Rev. George Washburn and Mrs. Washburn came to reside in Pera. Mr. Washburn, with the assistance of members of the American Mission took charge of the services. The Rev. Edward Radcliff has been the minister of the church since June, 1963, about the twentieth pastor in the history of the church.

In the early years of the church its ministers were found with the help of the Free Church of Scotland. With the withdrawal of the Free Church of Scotland from the area during the Second World War the church began in the 1950's to use the services of the Department of Churchmen Overseas of the National Council of Churches in America. This does not mean that the Dutch Chapel has become an American institution for there are no official ties with the National Council of Churches. This year (1965) the 168 members registered on the church rolls represent thirteen different countries.

Excerpts from an article by Anna G. Edmonds, Istanbul, Turkey

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C H R O N I C L E

ARRIVALS FROM THE FIELD

JAPAN

Miss E. Louise Auchenbach of the Shinonome Girls' School in Matsuyama, in late November, for a six-week stay.

RHODESIA

Miss Florence C. Malcolm, a member of the Angola Mission for thirty-four years, and since 1962 in Christian education work in Chikore and in the church schools and preaching points of the Rhodesia Mission, in October, for pre-retirement furlough.

PHILIPPINES

The Rev. Dr. and Mrs. Harold H. Eymann of Southern Christian College in Midsayap, in October, for regular furlough.

Miss Emma B. Noreen, R.N., of the Brokenshire Memorial Hospital in Davao City, in November, for a special four-month furlough.

TURKEY

Mr. and Mrs. Donald E. Webster of Üsküdar, Istanbul, in October, on the completion of four years at the American Academy for Girls, Mr. Webster as a teacher of psychology and philosophy, and school treasurer for two years, Mrs. Webster as head of the beginning English section.

DEPARTURES FOR THE FIELD
NEW APPOINTEES

INDONESIA-PHILIPPINES

Mr. and Mrs. (R.N.) Paul R. Walther of Iowa State University in Ames, and their two sons, in October. Although under appointment to Indonesia for Regular Term service, due to present conditions there the Walthers have been assigned temporarily to rural work in the Philippines, with residence in Manila during a period of combined extension work and study in tropical agriculture.

TURKEY

Mrs. Harriett C. James of Iola, Kansas, in October, under appointment for Short Term service as a teacher of English and psychology at the American Academy for Girls in Üsküdar, Istanbul.

* * * *

HONDURAS

Mrs. J. Arlene Baker, M.D., of Mt. Carmel Hospital in Columbus, Ohio, an approved candidate of the UCBWM, in October, to give two months of voluntary medical service in Honduras at the invitation of the Honduras Missionary Conference.

C H R O N I C L E (Cont'd)

BIRTHS

The Rev. and Mrs. Valerius G. Schultz of Ijui, Brazil, now on furlough, have welcomed into their home John Michael, born on August 22, 1965.

To the Rev. and Mrs. E. Neill Richards of Epworth Theological College, Salisbury, Rhodesia, a son, Rodney Neill, on September 19, 1965.

To the Rev. and Mrs. David C. Gallup of the Madurai-Ramnad Diocese, South India, now on furlough, a daughter, Joy Kiruba, on October 5, 1965 in Kane, Pennsylvania.

To the Rev. and Mrs. Alfred C. Krass of the Ghana Mission (Chereponi), a son, Thomas Joseph, on October 5, 1965 at the Agogo Hospital in Ghana.

To Mr. and Mrs. Allan L. Forsythe of the American School for Boys in Talas, Turkey, a son, Charles Stuart Dogan, on November 17, 1965 at the Azariah Smith Memorial Hospital in Gaziantep.

. . . . . .

Our special sympathy goes to the Rev. and Mrs. Frank A. Stone of Tarsus, Turkey, whose infant daughter Ann Emel, born on September 19, died on October 24, 1965 at the American Air Base Hospital in Adana from a form of meningitis.

IN MEMORIAM
In Active Service

THE REV. LEE DEIROY BERGSMAN (1912-1965) of Boston and Durban, South Africa, a missionary of the Board for World Ministries in South Africa with Mrs. Bergsman for eighteen years (1947-1965), died in Boston on September 14, 1965 at the age of 53.

Mr. Bergsman's notable service in South Africa began with work among the African laborers in the gold mining area of the Orange Free State. Then followed fifteen years of expanding responsibilities in and around Johannesburg as counselor to African pastors and some one hundred churches, and as a liaison between African and non-African leaders and organizations in church, in secular fields, and government. He brought to white professional and business men an appreciation of the African's worth as a human being. While in Johannesburg he served on the executive bodies of the Bridgman Memorial Hospital (chairman), the Hofmeyr School of Social Work, the ecumenical Wilgespruit Fellowship Centre in Roodepoort, the Christian Council of South Africa, and the United Church in the Orange Free State. Thus, his Christian concern and influence touched churches, institutions and countless individuals. In his post in Durban as field secretary for the Mission, he was the liaison between the Board and the African churches, and maintained a pastoral relationship with missionary colleagues.

His ministry in Congregational churches at home included the Wellesley Hills Church in Massachusetts, the Hooksett Church in New Hampshire, and the Old South Church in Boston as minister to students (1936-39) and as assistant minister (1943-46). For two years he served as the Protestant Chaplain at Boston City Hospital.

Retired and Former Missionaries

THE REV. THEODORE WILLIAMS CHANDLER, JR. (1920-1965), of Wailuku, Maui, Hawaii, a minister of the United Church of Christ and a former educational missionary of the American Board in Japan for three years with Mrs. Chandler (1949-1952), died on August 7, 1965 off the shores of Kihei on Maui in an attempt to save a friend's life. He was forty-five years old. Mr. Chandler was a teacher of English at the Boys' High School of Doshisha University in Kyoto, and at Kwansei Gakuin in Nishinomiya for a short period. He served Congregational churches at Union and Bolton, Connecticut, and at time of death was minister of the Iao Congregational Church at Wailuku on Maui.

C H R O N I C L E (Cont'd)

K. ROBERT BRUECKNER, Ph.D. (1882-1965), of Johannesburg, South Africa, an educator-administrator in the South Africa Mission of the American Board for forty-six years (1911-1957), died in Johannesburg on September 3, 1965 at the age of 83. Upon retirement in 1957 he and his wife, the late Dorothea Kielland Brueckner, made this city their home. Mrs. Brueckner died in 1961, after forty-two years of shared service at his side.

Born and educated in Dresden, Germany, Dr. Brueckner's early training in architecture at the Royal Institute of Technology found full scope in the life of Adams College and of the South Africa Mission. He later secured his M.A. (1924) and Ph.D. (1933) degrees at Columbia.

Beginning as a tutor in 1911, he gave notable service at Adams College as a teacher, as director of the industrial department, as advisor to the manual and crafts work in the normal and high schools, as architect and construction supervisor for school buildings, as vice-principal for fourteen years (1934-48), and as acting principal on several occasions. He also served as consultant for church and school buildings in other areas of the Mission, and gave general oversight to more than seventy day schools in Durban (1949-56). He was a gifted musician, linguist, artist, photographer, and a dedicated churchman to the end.

THE REV. WILLIAM G. SEIPLE, Ph.D. (1877-1965), of Cockeysville, Maryland, a distinguished language scholar and missionary educator of the Board of International Missions in Japan for thirty-six years (1905-1941), died at the Maryland Masonic Home in Cockeysville on September 5, 1965 at the age of 88. Upon his retirement from active work in 1955 he had also served for fourteen years (1941-1955) as a translator for the Federal Bureau of Investigation in Washington, D.C.

When in 1905 Dr. Seiple and his wife, Florence Lehman Seiple, responded to the challenge of the Board of Foreign Missions of the Reformed Church to go to Japan to teach at the Theological Seminary in Sendai, he already held a doctorate in languages from Johns Hopkins University. The languages he had studied were Hebrew, Assyrian, Greek and German. Alongside his teaching of Hebrew and New Testament Greek for three decades at the Theological Seminary in Sendai, then a part of North Japan College, Dr. Seiple threw himself into earnest language study with Japanese scholars, and through continuous study became an acknowledged expert in the Japanese written language. In 1930, in collaboration with a colleague, Prof. Genshiro Koriyama, he published a Japanese translation of Prof. Adolph Deissmann's PAUL: A STUDY IN SOCIAL HISTORY.

Following the merger of the Theological Seminary in Sendai with Japan Theological Seminary in Tokyo, Dr. Seiple joined the faculty in Tokyo in 1937, where students from all over Japan came under his influence as a Christian leader and teacher. In 1941, while in the United States, Dr. Seiple responded to the challenge for service to his country as a translator in several languages with the Federal Bureau of Investigation. Here, too, until the age of 78, he gave invaluable services in a field in which few other Americans were as fully qualified.

MARY FLOYD CUSHMAN, M.D. (1870-1965), of Laconia, New Hampshire, a medical missionary of the American Board in Angola, Portuguese West Africa, for twenty-eight years (1922-1942, 1946-1954), died in Laconia on September 25, 1965 at the age of 95.

Daughter of a third generation Congregational minister, Mary Cushman was also a descendant of Robert Cushman, who helped the Puritans secure their charter for settlement in America, and of William Floyd, a signer of the Declaration of Independence.

Although as a child she was dedicated by her parents to a life of foreign missionary service, Dr. Mary was 52 and the year 1922 when this personal and family dedication became a reality. She left a fine practice in Farmington, Maine, to bring healing and health knowledge to the Ovimbundu in Chilesso. Here, without facilities in a cluster of adobe houses, she developed over the years a 33-bed hospital, and was its guiding spirit as physician-surgeon, teacher, and trainer

C H R O N I C L E (Cont'd)

of hospital assistants. In her mission of healing the main obstacles she had to overcome were fear, superstition, witchcraft, and the diagnosis of diseases unknown to a westerner. Also, through letters and personal solicitation she developed a loyal constituency for the support of the Chilesso hospital, an effort which continued throughout her life. Dr. Cushman was retired from active service in 1942 at the age of 72, but "the lady who would not quit" returned to Chilesso in 1946 for seven more years until a successor was ready to take over. Her autobiography, Missionary Doctor, published in 1944, has had five printings. One of the remarkable medical pioneers of our time, Dr. Mary of Chilesso was a woman of indomitable spirit, endless energy, and a devotion that transcended the limits of age and duty.

MISS MABEL E. LONG (1887-1965) of Claremont, California, an educational missionary of the American Board (W.B.M.I.) in four countries in the Near East for thirty-five years (1920-1955), died in Claremont on September 28, 1965 in her 78th year.

With ten years' experience behind her in Michigan schools and a special liking for classroom teaching, Mabel Long went to Bulgaria in 1920, and for the next ten years taught at the American School for Girls in Samokov, near Sofia. The first interruption in her service by world conditions came in 1931. She was then assigned to the American Junior College for Girls in Athens, Greece, now Pierce College, where as a teacher and administrator she served the longest before and after World War II (1931-41, 1945-54). In the interim she met emergency needs in three institutions in Turkey and one in Syria, teaching one year each at Tarsus College in Tarsus, at the American Academy for Girls in Üsküdar, Istanbul, at the American Collegiate Institute in Izmir, and at Aleppo College in Aleppo.

A born educator, mathematics was her major subject, with English as a close second. On her return to Greece in 1945, in addition to her classroom work she helped in the resettlement and reorganization of Pierce College, assumed supervisory duties as dean, was the college secretary and treasurer for a time, and served as acting president during two periods. She gave to her students not only of herself, but also of her substance helping worthy students to obtain an education not otherwise within their means. "A deeply religious woman, and calm in faith," through years of stress she brought stability and a sense of proportion to her students, associates and friends.

MRS. JEWELL B. KNIGHT (MARTHA GROVER) (1878-1965), of Dedham, Massachusetts, associated with the Marathi Mission of the American Board in Western India with her late husband from 1901-1903, as well as in their further service in India, died at a nursing home in West Roxbury on September 29, 1965 at the age of 87.

At the beginning of the century Mr. and Mrs. Knight were recruited especially to pioneer in agricultural work in the Marathi Mission and to help solve the problem of caring for thousands of famine orphans. For lack of funds this project in Ahmednagar was abandoned, but the Knights allied themselves with the British government's efforts in developing the agricultural resources of India and served at the Agricultural College in Poona until the early twenties. Professor Knight taught, engaged in research, and was president of the college for a time. Mrs. Knight assisted him through the home and through efforts to alleviate poverty and suffering. In the United States Professor Knight was associated with Harvard, with the Medford public schools, and filled interesting assignments in Nicaragua and Persia. He died in 1959. A very active clubwoman, Mrs. Knight continued to express concern for others through the Wellesley Red Cross, the British War Relief, and the International Relations Club.

THE REV. ROBERT WILLIAM McCLURE (1886-1965) of Pasadena, California, a minister of the United Church of Christ and a missionary of the American Board in China for twenty-nine years (1916-1945), with service in both the Shaowu and Foochow Missions, died in Pasadena on October 5, 1965 at the age of 79.

C H R O N I C L E (Cont'd)

After ten years of evangelistic work in the Shaowu Mission, disturbed conditions in 1927 forced Mr. and Mrs. McClure to leave the area, and following some months in Formosa, they joined the Foochow Mission. Here, as business manager and treasurer for both the Shaowu and Foochow Missions, Mr. McClure was of invaluable service to the mission as a whole and to major institutions in Foochow City, among them Fukien Christian University and the Pierce Memorial Hospital. With business acumen and enthusiasm for his tasks, he helped in the smooth running of mission affairs, including the care of properties, and relieved his colleagues from financial responsibilities. In his fourth term during World War II Mr. McClure served alone in Foochow.

Following retirement in 1945, the McClures made their home in Pasadena, where he gave vigorous support to the life of the First Congregational Church in its fiscal life, in pastoral calling, as director of religious education for a time, and in its community outreach.

THE REV. JOHN A. T. KINGSBURY (1921-1965) of Maywood, Illinois, a minister of the United Church of Christ and a former educational missionary of the American Board in the Near East with Mrs. Kingsbury for a term (Turkey 1954-1960), died at the Veterans Administration Hospital in Hines, Illinois, on October 12, 1965 at the age of 44.

When the Kingsburys joined the Near East Mission in 1954, Mr. Kingsbury brought to his new assignment experience as a reporter, as chaplain and instructor of religion at Lincoln College in Jefferson City, Missouri, as instructor for three years in the Department of Social Studies at North Carolina State College, and as chaplain in the United States Army. In Talas and Izmir, Turkey, Mr. Kingsbury combined teaching with language study. At Tarsus College in Tarsus he was a teacher of philosophy, logic and English literature. One of his strong interests was the study of Islamic thought and culture. In 1960 Mr. Kingsbury was called to the Plymouth United Church of Christ in Maywood, and since 1964 he was minister also of the Calvary Community Church of Maywood.

THE REV. DEAN ROCKWELL WICKES, Ph.D. (1883-1965), of Silver Spring, Maryland, a former educational missionary of the American Board in North China for twenty-three years (1912-1935), died in Silver Spring on October 12, 1965 at the age of 82.

A specialist in New Testament, Dr. Wickes taught in the Chinese language at North China Union College in Tunghsien, at the Theological School in Peking, and at the Ellis Laymen's Christian Training School in Lintsing. At Lintsing the emphasis was on volunteer lay service training and involved living in villages, conducting literacy classes, and directing the work of students in rural communities. In Tehchow he continued to direct the work of Training School teams. Eager to learn more about the life from which his students came and to which they returned, Dr. Wickes took up direct evangelistic work in the Tunghsien area for a time, counseling Chinese pastors in their preaching and pastoral work. He also took part in famine investigation and relief work.

Due to depression economies in the mid-thirties Dr. and Mrs. Wickes did not return to China. Mrs. Fanny S. Wickes, who shared his service in China, died in November of 1935, leaving three young daughters. He married Barbara Staples of Washington in 1937, who also predeceased him in 1960.

In the United States, with his proficiency in the Chinese language, Dr. Wickes almost immediately undertook a project in Chinese biography at the Library of Congress in Washington. He was then given a post in the Department of Agriculture in its Soil Conservation Service. This involved the translation and evaluation of Chinese materials in the Library of Congress for the benefit of soil conservation in the United States. His work and writings covered Chinese land-use history as well as similar history of other countries. Before his retirement in 1948 he was also with the Army Map Service under the Board of Geographic Names, first as a researcher on Chinese geographic names and later as a research analyst. Dr. Wickes was the author of numerous books and articles.

C H R O N I C L E (Cont'd)

SPECIAL FRIENDS

GEORGE WILLIS HARTMAN, M.D. of New Cumberland and Harrisburg, Pa., an active layman of the United Church of Christ and Elder Emeritus of St. John's United Church of Christ, Harrisburg, died at the Polyclinic Hospital on November 6, 1965. For 20 years he was the chief medical consultant of the Board of International Missions of the Evangelical and Reformed Church. Dr. Hartman was founder and owner of the former Keystone Hospital in Harrisburg. At one time he was vice president of the National Churchmen's Brotherhood of the Evangelical and Reformed Church. For 40 years he was a member of the board of trustees of the Lancaster Theological Seminary and a member of the board of the Phoebe Home for the Aged at Allentown; he was responsible for acquiring Devitt Home for the Aged for the United Church of Christ in Allenwood, Pa. Franklin and Marshall College presented him with an award for outstanding Churchmanship. Dr. Hartman was born near Littlestown, Pa., and was a school teacher before entering Hahnemann Medical College in Philadelphia. Among his many offices were a vice presidency of the Keystone Trust Co. and a directorship of Capital Blue Cross. He is survived by his wife, Mrs. Jean Hartman, and a daughter Mrs. Elizabeth Seybold, a retired BIM missionary who served for 20 years in Madras and Raipur, India.

MRS. HELEN E. BANNINGA of Claremont, California, a retired career librarian and widow of Dr. John J. Banninga, died at the McCabe Rest Home in Claremont on November 15, 1965. The late Dr. Banninga, a recognized missionary leader, principal of Union Theological Seminary in Pasumalai, and one of the chief architects of the church union movement in South India, served in the Madura Mission of the American Board for forty-two years (1901-1943) with Mary Damson Banninga who died in 1949.

From a Quaker, Huguenot and Methodist pioneer ancestry, Helen E. Vogleson was born in Columbia, Ohio, attended Mt. Holyoke College (1903), and received her professional training at the New York State University Library School in Albany. After ten years at the Pittsburgh Carnegie Library system, two years as supervisor of the country-wide service of the Santa Barbara Public Library in California, she became in 1916 assistant librarian at the Los Angeles County Public Library. In 1924 she was appointed head librarian and remained in this post for twenty-three years. In retirement she came to Claremont, and later became a resident of Pilgrim Place. There she met and married Dr. Banninga in 1952, and gave him a home, care and companionship for over eleven years. In 1961 she published an illustrated biography of Dr. Banninga. Since his death in 1963 her major interest has been the establishment of the Banninga Memorial Scholarship Fund to perpetuate his life-long work of training leaders for the ministry in the Madurai-Ramnad Diocese of the Church of South India.